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UNITY

AN ORGAN OF REASONABLE RELIGION

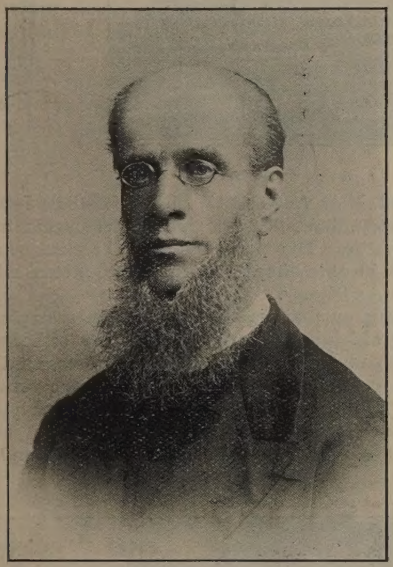
The Unitarian

MONTHLY

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 110. [Vol. IX.—11.] November, 1912. ONE PENNY.



Rev. JOHN BIRKS, F.G.S.

TAUNTON.

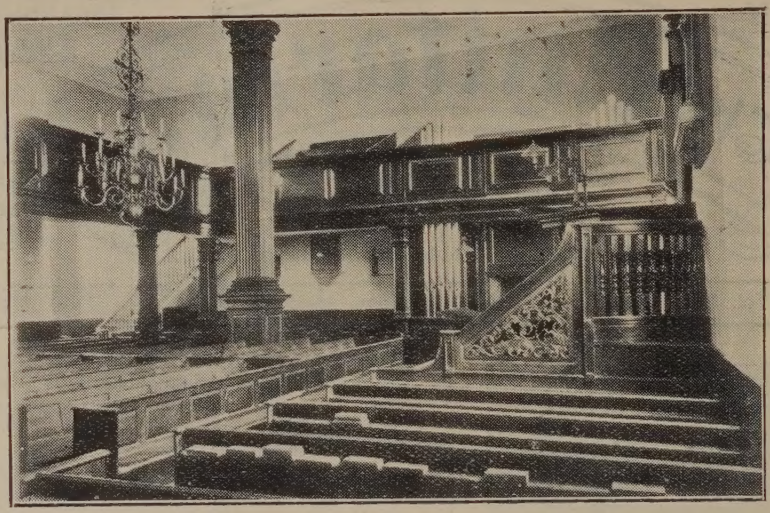
Rev. John Birks, F.G.S., Taunton, eldest son of the Rev. William Birks, of the Derbyshire High Peak Chapels, whose great desire was that his three sons should be ministers of the Unitarian Faith. This has been fulfilled, the second son being the Rev. William Birks, of Diss, and the third the Rev. Richard Elliott Birks, of Deerfield, U.S.A., whose son, Rev. Alfred William Birks, educated at Meadville and Harvard, is minister of Natick, Boston, U.S.A. The Rev. John Birks was educated at the Unitarian Home Missionary College in the time of Dr. Beard, Rev. W. Gaskell, Rev. John Wright, and Rev. Brooke Herford. Minister at Idle, 1864 to 1866; Kingswood, 1866 to 1870; Taunton, 1870 to 1883; Derby, 1883 to 1903; Great Yarmouth and Filby, 1903 to 1908; Taunton, second ministry, 1908 to present time. During Mr. Birks' first ministry at Taunton the chapel was renovated, with new front, and internal alterations at a cost of some £500; whilst in the second ministry, after an absence of quarter of a century, a new organ and further renovation, with installation of the electric light, has now been successfully carried out at an expense of nearly £600. Mr. Birks founded a Western Sunday School Association in 1881; is on the Committee of the Western Union, and Council of the British and Foreign Unitarian Association; he is Secretary and Trustee of the Parsons' Charity Fund for the education of students for our ministry; member of the Somersetshire Archæological Society. At Derby he was a member of the Board of Guardians, and on one occasion had a contest with the Vicar of the parish, who lived next door to Mr. Birks, but the Unitarian was returned at the head of the poll; he was Chairman of the Asylums Committee; on the Committee of the Charity Organization Society; read several papers in connection with the North Midland Poor Law Conferences; secured the renewal of the Friar Gate Chapel, with new Grecian pillars in front, new organ gallery, and two new classrooms, parsonage house, and addition to the endowments. He is author of memoir of the Rev. William Birks, "Memorials of Friar Gate Chapel," and several discourses delivered on special occasions.

—"Sunday School Quarterly."

Yet with the woes of sin and strife
The world has suffered long;
Beneath the angels' strain have rolled
Two thousand years of wrong;
And the man at war with man, hears not
The love-song which they bring;
Oh, hush the noise ye men of strife,
And hear the angels sing. —E. H. Sears.

From all that worketh evil
To any living soul,
That makes my brother stumble
When pressing to life's goal;
From all that makes him suffer
And spend his strength in vain;
From all that brings him sorrow,
Lord! help me to refrain.

—H. W. Hawkes.

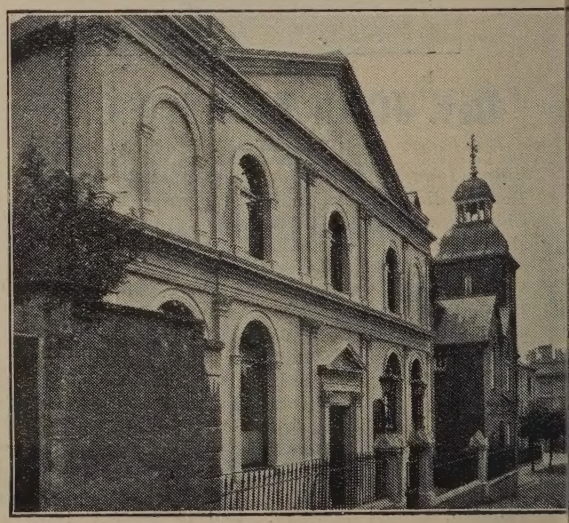


Mary Street Chapel, Taunton.

It is stated of this chapel in Murch's "History of the Presbyterian and General Baptist Churches of the West of England" (1835) that "the worshippers in this building are among the descendants of the two oldest dissenting congregations in the town—the Baptist and the Presbyterian"; and that "a Society of the Baptist denomination existed here as long since as the year 1646. The first meeting-house was erected at a very early period near the spot on which the present building stands. The date of this building is 1721, and its good size and handsome appearance indicate that the congregation, by whose unaided exertions it was built, was at that time numerous and wealthy. The roof is supported by two Corinthian pillars; the pulpit and staircase are enriched with elegantly carved work and, as well as the fronts of the pews and galleries, made of Flemish oak."

About 1815 the Presbyterian Congregation of the New Meeting, Tancred Street, united with that in Mary Street; it originated in 1732 under the Rev. Thomas Amory as a secession from Paul's Meeting. In 1826 the Mary Street Chapel was repaired and beautified at a cost of £600; it was again renovated in 1881, and the old high-backed pews were cut down and altered to their present condition. Its walls are decorated with tablets in memory of many influential families and generous benefactors, including the Nobles, Blakes, and Meade-Kings. The chapel records give a complete list of ministers from 1688: Dr. Joshua Toulmin, historian of Taunton, was minister 1746-1803. Amongst those still living who have ministered here are: Revs. Philip H. Wicksteed, M.A., 1867-1869; J. Birks, 1870-1883; Jeffrey Worthington, B.A., 1883-1900; John Birks again from 1908 onwards. The poet Coleridge has frequently preached in this chapel, walking the fifteen miles from Nether Stowey.

The Taunton Congregation is another example of a church which had its origins in extreme orthodoxy, but which under an open trust-deed has changed its doctrine to that of Unitarianism. From the time of Priestley, Lindsey, and Belsham, the worshippers and ministers at Mary Street Chapel have been Unitarians. There is also a Sunday School; and in



1886 memorial day schools were erected through the munificence of the Rev. J. Collins Odgers, B.A., in memory of his wife, who was a daughter of the Rev. W. Arthur Jones, M.A., who was minister here from 1852 to 1867.

On Thursday, September 19th, just past, the chapel was re-opened, after considerable renovation and repairs, with a new organ, half the cost of which was contributed by Mr. Andrew Carnegie. Through the generosity of the members and friends of the congregation a sum of nearly £450 has been raised towards the total expense, amounting to almost £600.

Literature.

"Favourite Stories" selected and edited by E. Pritchard and J. J. Wright, 1s.; "Stories for the Little Ones," selected and retold by Grace Spears and Dorothy Tarrant, M.A., 1/-; "Moral and Religious Lessons for Infants," by M. C. Martineau, 6d.; "A Hero of the Anti-Slavery Movement—the Story of Isaac Hopper," by Henry Rawlings, M.A., 6d.; "Belief in God," by Sydney Herbert Mellone, M.A., D.Sc., 2d.—all published by The Sunday School Association, Essex Hall, Essex Street, Strand, London, W.C.

The twenty-three "Favourite Stories" are selected from the pages of "Young Days," being those most liked by the readers of that monthly during a course of some years. Each story teaches a definite moral, and is instructive in the hands of a teacher or parent, or as a reading book in class or at home. Indeed, they are stories well fitted to illustrate lessons, and are sure to be very helpful to the Sunday School teacher who uses them. An equally attractive volume of "Stories for the Little Ones," provides over forty well-told tales for the smallest people expressed in the very simplest way. Memory points are given in both books to help teachers who tell the stories in their own words. Miss M. C. Martineau's "Moral and Religious Lessons for Infants" are lesson talks in the simplest words, on Conscience, God, Jesus, Forgiveness, a Mother's Love, Plants, Flowers, Animals, and other subjects, illustrated by stories and verse, and nothing could be better suited for their purpose as a help to teachers and taught.

"The story of Isaac Hopper," by the late Rev. Henry Rawlings, is very interesting and even inspiring. Hopper was a Hicksite Quaker of considerable reforming energy and a fine example of devotion to public duty and to the claims of philanthropy. Theodore Parker said of him: "The Philanthropy of Isaac Hopper blessed the land. In his manhood it enriched the world; in his old age it beautified his own life, giving an added glory to his soul. Dr. Mellone's essay on "Belief in God" has appeared in the "Sunday School Quarterly" like the story of Isaac Hopper, and is reprinted by request. It is certain to be of considerable use to those who are engaged in work with elder scholars or with Adult Classes. The Sunday School Association has done well to issue such valuable aids to school workers, and we trust that teachers will make use of them.

National Unitarian Temperance Association.

President: Rev. P. H. WICKSTEED, M.A.

Secretary: Mr. E. F. COWLIN, 40, Marler Road, Forest Hill, London, S.E.

The annual report for 1911-12 presents a clear view of the work the Association is doing. Last year, in response to a letter asking our ministers to speak on Temperance upon Temperance Sunday, 145 sermons and addresses were given in our churches. There are 75 Bands of Hope and other Temperance Societies affiliated, and there is an individual subscribing membership of 233. The Association has a Lantern Slide Department; it publishes a Temperance Hymnal special for the use of Unitarian Bands of Hope, various tracts, pamphlets, and leaflets on Temperance problems, supplies Band of Hope requisites, assists societies by sending speakers, provides a list of temperance speakers residing in various parts of the country willing to help affiliated societies at the bare cost of travelling expenses, and it is affiliated to the United Kingdom Band of Hope Union, and to the National Temperance Federation, bringing our Unitarian denomination into line with the National Temperance Movement.

The attention of Churches, Ministers, and Sunday Schools is called to remember that November 10th will be Temperance Sunday this year, and they are urged to mark it by special consideration of the need of Temperance Reform. There ought to be a considerably larger number of subscribing members from our churches throughout the United Kingdom, and all the Temperance Societies and Bands of Hope connected with Unitarian Churches should be affiliated with their own National Unitarian Temperance organisation.

One of the recent publications issued is the address delivered at the last annual meeting of the Association on "Alcohol and Modern Life" by J. Lionel Tayler, M.R.C.S., L.R.C.P., M.R.S.I. It describes "What Alcohol is"; deals with popular beverages; shows the effect of narcotic drugs upon the human frame, with special reference to Alcohol and its results in modern life. Copious references are also given for the information of those who wish to investigate for themselves or to pursue the study of the subject still more thoroughly. In this pamphlet of 32 pages a great amount of information is given. It is a valuable treatise which, in the hands of earnest Temperance workers, is certain to be most effectively helpful in educating and shaping a wholesome public opinion. It can be obtained for threepence from the Secretary of the Association.

Home Circle.

Others call it—God.

A fire mist and a planet,
  A crystal and a cell;
A jelly-fish and a saurian,
  And caves where the cave-men dwell;
Then a sense of law and beauty,
  And a face turned from the clod,—
Some call it Evolution,
  And others call it God.

A haze on the far horizon,
  The infinite tender sky;
The ripe, rich tints of the cornfields,
  And the wild geese sailing high;
And all over upland and lowland
  The charm of the golden rod,—
Some of us call it Autumn,
  And others call it God.

Like the tide on a crescent sea-beach,
  When the moon is new and thin,
Into our hearts high yearnings
  Come welling and surging in,—
Come from the mystic ocean
  Whose rim no foot has trod,—
Some of us call it Longing,
  And others call it God.

A picket frozen on duty,
  A mother starved for her brood,
Socrates drinking the hemlock,
  And Jesus on the rood;
The million who humble and nameless,
  The straight hard pathway trod,—
Some call it Consecration,
  And others call it God.

—Professor W. H. Carruth.

"Love that Casts Out Fear."

By the Author of "Randal's Principle," "For All or None," "The Chronicles of Parson Pimm," etc.

CHAPTER XI.—THE ENEMY WON OVER.

Randal Wray had an enemy. This enemy was a brewer and owner of many drink-shops or "public-houses." On one occasion, at a great Temperance demonstration in Whippleton, Mr. Wray was one of the speakers. In his address he denounced the "tied-house" system which gave the great brewing firms considerable monopoly, and which led to much injustice in certain hard conditions imposed by the brewers upon publicans who happened to be their tenants. So Randal said:—

"I do not say that a brewer is not an honourable man; nor do I say that there are not good and honourable men amongst the keepers of public-houses. So long as the brewing trade continues, and so long as intoxicating drink is sold in public-houses, it is better that the men who carry on this business should be honest and high-minded men with a sense of great responsibility. The worse such men are the more dangerous is the traffic they conduct. We are not denouncing individual men; we denounce the drink they sell; we cry out against the system, and against the traffic. We do not say that the brewers are responsible, nor the publicans, for we are all responsible. The system is legalised by Parliament by the consent of the people who elect Parliament, so we must blame ourselves if these things are wrong. But sometimes there are despotic brewers who grind their public-house tenants down so mercilessly that the men have no chance of conducting their houses on high principles when they are inclined to do so; and that increases the dangers and the evils of the traffic. When we find such tyrannical owners it is right that we should hold them up to public reprobation."

Now it was notorious that a brewer who owned many "tied-houses" in Whippleton had recently been charged before the magistrates with serious violation of agreement between himself and his tenants; his conduct was exposed, and he was proved guilty of grievous harshness and injustice.

So when he read the headline over the report of the meeting in the newspaper, "The Rev. Randal Wray denounces the tyrannical Brewer," he took it to himself, and vowed that he would use every means he could to injure Mr. Wray. He became Mr. Wray's sworn enemy. He expressed the fiercest hatred of him, and left no stone unturned to ruin him if he could.

Now this brewer's name was Benjamin—usually called "Ben"—Pringle. If he had hatred for any man it was known that he would stop at nothing to do him harm. So Wray was followed about by spies in Pringle's employ. They dogged his steps everywhere. They circulated false tales about him. One night, when Wray arrived by a late train at the place where he lived, some miles distant from Whippleton, he was passing down a dark lane to his home when two men with masks on their faces felled him to the ground and then ran away. He often received anonymous letters threatening his life. One night, when fast asleep in bed, a heavy stone came crashing through his bedroom window and fell within a few inches from where he lay. He dressed hurriedly and was soon outside, but there was then no sign of anyone about. Mrs. Wray was so unnerved at these continued outrages that she lived in a state of apprehension bordering on terror. Matters reached their worst when their darling little daughter Gladys, eight years old, disappeared, abducted, it was thought, by the unknown enemy. Then Randal Wray could contain himself no longer. He had kept a brave face and spirit through all this trouble, but now he let himself go. He made a hue and a cry everywhere about his lost child. He roused the

police, pestered officials, magistrates, and all sorts of people, high and low, to help him in the search.

In the midst of this excitement he had an early morning visit from Leslie Faire.

"I say, Wray, do you know who is your enemy?"

"No, I wish I did."

"Have you ever thought of Ben Pringle?"

"No! what of him?"

"I heard that he had vowed revenge upon you. And I had an unsigned letter last night telling me of a drunken man having been heard to say that he had been paid by Pringle to make it hot for you. If that is so he may know where your child is."

"Ah!—My God, I will go and wring it out of him if that is true. The man who will steal a little child is an arrant scoundrel, whoever he is. I'll go to him at once. But see!—why here is Gladys!"—and he rushed out of the door up the garden path and there was the child being led by a woman's hand. The woman saw the child in the street and brought her home. Gladys said a man had taken her away and kept her in a house, and brought her part of the way back and told her to go home. Randal snatched her up into his arms and smothered her with kisses in his joy at seeing her again, and Mrs. Wray nearly screamed with delight at the restoration of her darling.

Having once got a clue to all the mischief, Randal soon received much more evidence that it was all Pringle's doing. So he went to beard the brewer in his den and have it out with him. Long before he reached Pringle's house his excitement had passed away and given place to a serious consideration of his real duty to Pringle if he was proved to be guilty. He could not forget his principles, and he went strongly resolved to be victorious over self and to thoroughly overcome Pringle and all his baseness. It was a terrible interview. Pringle stormed, but Randal remained calm and cool. Pringle ordered Randal out of the house. Randal quietly declined to go until he had said what he wished to say, and it must be said privately with no other person present, else matters would be very serious indeed for Mr. Pringle. He told Pringle of evidence he had against him and that if this had to be investigated before the magistrates everything would be ferreted out and publicly exposed. Pringle became terrified, thought Randal knew very much more than he had told, and suddenly begged Randal not to go further with it. He blubbered, asked Randal's pardon, admitted everything, denounced himself as a fool, and grovelled before his injured victim in shame and abject contrition. Pringle was so overwrought with fear and penitence that his features quivered with emotion, the veins seemed like cords near his temples, and Randal feared a fit of apoplexy. So he lifted Pringle by the hands and put him gently into his chair, and then in the kindest tones soothed him so as to allay his fears. When Pringle was more calm, with his eyes fixed on Randal's face, not knowing what to expect, then Randal said:

"Now, Mr. Pringle, you need not fear me. You have injured me greatly, but it would not do me any good to injure you in return, for two wrongs cannot make right, and to double the evil by doing all I could to hurt you would make matters much worse and not better. You have made me and my wife and family suffer very much, but it would not help us if we were eager for cruel revenge upon you to make you suffer. When my child was taken from us I was angry; I was almost mad; I lost control and forgot myself; I could then have been cruel; it was selfish, and I am ashamed of it. I love my child, but I MUST NOT HATE MY ENEMY, for I know it is hatred that makes enemies, so if I truly love my child unselfishly, I must not make more enemies, but win the enemy into becoming a friend. And revenge will not do that."

Randal paused, but Pringle sat open-mouthed, eyes staring, and utterly speechless. He was mentally staggered at what Randal was saying. He could not believe his ears. There was something in Randal that had a strange magnetic influence upon Pringle. Perplexed and filled with uncertainty he wondered whether Randal was merely playing with him only to come more heavily down upon him afterwards.

"You are not all bad, Mr. Pringle. You have behaved badly to me, but I am sure there is some good in you as there is in everybody, and I want to help that good and not to help the bad."

"But I am bad, very bad, Mr. Wray, and I deserve to be made to suffer for it. My passion carried me away and filled me with hate and bitterness. Whatever you do to punish me will serve me right."

Then Randal talked quietly to him about Christian principles, about brotherly forgiveness, about overcoming evil with good, about loving not only friends, but about loving enemies. Randal told him that these were his principles, and that he was going to act upon them, that it was better to suffer wrong than to do wrong, better to suffer an injury twice than do an injury in return.

"Do you mean to say then that you will not bring punishment upon me? You cannot mean that I am to go scot-free after all the harm I've done to you? I don't understand it. I have never heard of such a thing."

"Please put all idea of punishment out of your mind, Mr. Pringle. Punishment is wrong, it is eye for eye, tooth for tooth, blow for blow. It is savage and barbarous, and man is made to be something higher than a savage or a brute. I will not lower myself to that, Mr. Pringle; if you will let me I will pay you out by doing you all the good I can. I want to feel that you are no longer my enemy, but that I may count you as one of my friends."

Pringle stared at Randal. Randal looked into Pringle's eyes with the noblest kindness shining all over his face. And Pringle sank on to his knees at Randal's feet, not in abject fear, but with new feelings awakened within him. He kept his eyes upon Randal's face, and Randal looked down upon him and asked almost in a whisper, but a seriously heart-searching whisper:

"May I count you as my friend, and no longer as an enemy?"

"Not as an enemy—God forbid!" exclaimed Pringle with great emotion. "But I am not fit to be your friend. You are from heaven—I feel I have been living in hell."

"But I want you as a friend," said Randal. "I must kill all my enemies," continued he, with a beautifully winning smile—"by kindness."

"If you can help me to be worthy to be a friend of yours it will be the greatest blessing that can happen to me. I am not good enough. But I will make amends. I will do all that lies in my power to repair the wrongs that I have done. And if you wish to be a friend to me and will not punish me as I deserve, there is nothing that can fill me with more pride and encouragement than to feel that I may become fit and worthy of the friendship of such a noble man as you are."

Randal saw that his emotions were almost too much for him. He raised him to his feet. Pringle hung his head in shame and contrition. But Randal said: "Will you give me your hand, as a friend?"

Pringle could not speak, but he quickly put his hand into Randal's grasp. The two men stood for a moment looking into each other's souls.

But the enemy was won over.

(To be continued).

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

The readers of League Notes will remember that some months ago the Executive Committee brought out an "Open Letter to girls of our Congregations on leaving school or college." The "Letter" met with a very satisfactory response, but from several quarters useful criticisms came and suggestions that it should be adapted to meet the case of girls who have to begin to earn their own living as soon as they leave school. As a result, a new edition has been printed, in which the appeal is more especially addressed to "The elder girls of our Sunday Schools and Congregations." It is obtainable from Essex Hall, at the same price —2d. for twelve copies.

The organising secretaries' recent round of visits to women's societies in the North has resulted in four new branches: Stalybridge, Horwich, and two of the Blackpool women's societies have joined the league. At a joint meeting the women of Mr. Smith's congregation, and of Mr. Bodell Smith's resolved to have each its own branch, but to take advantage of League work in common in order to bring the women of both churches into closer co-operation and fellowship than has been possible heretofore. Stalybridge has a fine large women's society which has done wonderful things on behalf of its own church there, and which now welcomes this opportunity for helping others also. Horwich, fourth on the list, has a much smaller body of women workers, but they are also keen to join in, and from the young women a Junior League Branch is also to be formed. The branch at Gee Cross was also visited and the organising secretary received a very kindly welcome. She is proud to record that on the Sunday after the meeting there, the local minister, the Rev. H. E. Dowson, preached on the subject of "Women's Work" and made special mention of our league. While in the North, Miss Herford and another member of the Executive Committee (Mrs. C. Drummond) were present at the Leeds and District annual meeting To this came not only members from the eight or nine district affiliated societies in Yorkshire, but guests from North Lancashire and the Sheffield district. In the afternoon an informal conference of secretaries was held. Mrs. Classon Drummond gave an address on the "Duties of a Secretary." She spoke from her own experience of the difficulties women met with in learning their duties as officers, and gave many very helpful points and suggestions to beginners in secretarial work. It is quite likely that this little paper will be published presently and our branch secretaries should be on the look-out for it. Then there was tea, provided by the Mill Hill Branch, followed by a very beautiful service conducted by the Rev. G. Von Petzold. Her sermon must have sent many a hard worked mother home resolved in the future to put into her work something also of the quickening and uplifting spirit of Mary. At the evening meeting, presided over by Mrs. Kitson, the annual reports were read. A pleasing feature was the reports from all the affiliated societies, the delegates from Hull and Bradford, Pudsey, Huddersfield, Wakefield, etc., rising each in her turn to tell the story of the doings of her society. All were good, but the Hull secretary's account of the week-night service for women was listened to with special interest as was that of another branch secretary who told of the scheme by which her fellow-workers were trying to keep the young mothers in closer touch with their church life. The Mill Hill and Hunslet Branch is doing very good fellowship work, and the account of its development was particularly interesting. The evening closed with an address from Miss Herford, who alluded to Mrs. Drummond's paper in the afternoon on the duties of secretaries to their branches, and announced that she meant to speak of the duties and responsibilities of branches towards their committees, which she thought were equally important.; That a society must not leave all the work and thought to its officers, that in a healthy society every member should be alive to what work was going on and on the alert to help it forward.

It has been suggested that a "Symposium" discussion of the subject of a recent article in "The Unitarian Monthly" on "Professor Jacks and Unitarianism' is very desirable. In next issue an "Open Letter" on the subject is promised for our columns from one of our ministers.

Central Postal Mission and Unitarian Workers' Union

Hon. Sec.: Miss F. Hill, 36, Heath St., Hampstead, London, N.W

There is nothing particularly striking to record just now about Postal Mission work, but we trust that much silent good work is being effected. The literature is being circulated in Adult Schools by many Postal Mission correspondents. One old friend writes:—"The books you sent last week are just the kind I have been wanting for the Adult School. I generally lend them to men who are of an inquiring mind, and I find they are appreciated highly. I am president of the F—— Adult School. We are increasing in numbers and have just taken over two large rooms; we shall use them for games and a reading room and library. We had 160 paid contributions of 1½d. per week last Friday." Another Postal Mission friend from the North wrote: "Thank you for your letter and Hall's 'Fifty Points in favour of Unitarianism,' which I consider is very valuable to every thinking man and woman. I bought six copies at Essex Hall in Whit-week and distributed them as presents when I got home. This book offers to me a positive religious faith ; it is the vital ethics of Jesus, with twenty hundred years' experience, which has for its standard the Fatherhood of God and the Brotherhood of Man. He is my Father because I recognise all men my brother. In closing I want to say that another year's experience has intensified my desire for the well-being of our Society, and though I am not favoured as you are by being able to meet in the church of your choice I am doing my best to spread the truth in my own corner of the vineyard."

We continue to get many letters from Nigeria and other places on the West Coast of Africa, but though great eagerness is expressed for the literature there is need of a visiting missionary amongst these people to set forth simple Unitarian principles and faith.

Any Unitarians going to Jamaica should make a point of visiting the Rev. Ethelred Brown, who, having completed satisfactorily his college course at Meadville is now building up a Unitarian congregation at Montego Bay. He writes cheerfully, but needs all the help and sympathy we can give him.

Signor Gaetano Conte of Florence has made considerable headway with his "Italian Association of Free Believers." He has translated into Italian and circulated the following pamphlets:—Brooke Herford, "The Unitarians and their History"; J. T. Sunderland, "The Infallibility of the Bible"; C. W. Wendte, "The true basis of Religious Unity," and pamphlets on Socinus, Ochinus, and Mazzini. Signor Conte is now bringing out a monthly periodical, "La Riforma Italiana," the scope of which is well explained in the introductory number. He writes:—

> "The name of our publication, 'La Riforma Italiana,' corresponds well with the work which we propose to carry out. We are not importers of foreign theories or beliefs, but we wish to call to life the thought of illustrious Italians who strove and suffered for liberty of conscience, often paying with their life for their boldness. . . . There is an illustrious tradition to which we are linked. The Socini, Ochinus, Alciato, the Gribaldi, Biandrata, Valentino, Gentili, and a hundred others. . . . The tradition is continued to our own times through Mazzini, Saffi, Mamiani, de Boni and Sbarbaro."

I should add this Review is the organ of the "Italian Association of Free Believers," which has been duly constituted. The president and vice-presidents are Italians and men of culture. Amongst the members are Dr. Eliot, Dr. C. W. Wendte, and Mr. Charles Hawksley. There are upwards of 100 subscribers. Those of us who know Italy will realise what a tremendous task Mr. Comte has had in gathering together the members and organising such a Society must offer him our hearty congratulations.

The Wide World.

The dread spectre of war stalks abroad in the region of the Balkans producing its horrors and filling Europe with fears. Is it not a condemnation of what we call civilisation that the collective wisdom of Europe is not equal yet to devising means of keeping the Peace? Why all the difficulties and complications? The reply is, monied interests, investments, speculation and greed. Do we worship Mammon rather than God?

The sympathy of all men goes out to Colonel Roosevelt suffering from the wound from a would-be assassin's bullet; and this sympathy is accompanied with admiration at the indomitable pluck of a man who would not refrain from making his speech of over one hour to a vast audience of fifteen thousand people with a bullet embedded inside his chest. The world is glad that the assassin failed.

The cost of living has gone up enormously in all civilised countries. This is one of the main causes of what is called "Labour Unrest." A movement or crusade against poverty waged by Messrs. Bernard Shaw, Sidney Webb and others is timely and should command the support of all classes of people. Poverty of body means foul conditions of every kind where there are many poor—including poverty of mind and soul.

The next few months will be big with the fate of many great causes in more than one Continent. The development of China, the destiny of Persia, the future of Ireland, the Enfranchisement of Women, not to mention others of considerable import, will demand the exercise of the most unremittant vigilance on the part of all interested. God defends the right.

The autumnal meetings of the British and Foreign Unitarian Association will be held at Sheffield, Nov. 20th and 21st.

The annual meetings of the North Midland Unitarian Association were held at Mansfield, Oct. 15th.

Our Belper congregation has just celebrated its 223rd anniversary.

Sunday School Helps.

THE INTERNATIONAL BIBLE LESSONS

HINTS TO TEACHERS. The Lessons may be taught and graded as follows:—

The lesson should be a TALK to the class.

Careful reading of the Scripture passages with the additional help given here will supply plenty to talk about.

Lesson Topics are given as suggestions, the teacher choosing any one from the list as the subject for the talk, helped by previous reading already mentioned.

Anecdotes and Illustrations are also supplied here in connection with the lessons, to help the teacher to prepare.

1. PRIMARY CLASSES, ages 4 to 8: Tell the lesson as a story; select one of the objects from list of Object Lessons and give a word picture description of it (card pictures will help); use memory verse and hymn; where kindergarten facilities exist let scholars "express" the lesson for themselves by drawing their idea with pencil and paper, or on the sand tray, or by other means.

2. JUNIORS, ages 8 to 12: Tell the lesson-story, and emphasise any historical or biographical details, and give any useful geography of lesson when it admits of it; use anecdote and illustration, and ask questions; use pictures and map when possible.

3. INTERMEDIATE, ages 12 to 16: Give lesson-talk with Anecdote and Illustration, bring out any strong points to stimulate thought, and ask questions.

4. SENIORS, aged 16 to 20, onwards: A lesson-study in form of essay or address, questions and discussion invited.

In Grades 1 and 2 the Memory Text, or any verses of Scripture or Hymn may be repeated and learned by heart.

On points of doctrine the Unitarian view should be explained.

Nov. 3rd: THE SIGN AND THE LEAVEN. Mark 8, 11-26. Memory Text, John 8, 12.

THE LESSON STORY: The Pharisees came questioning Jesus and seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and said: Why doth this generation seek after a sign? There shall no sign be given unto this generation. And he left them. And the disciples forgot to take bread, and they had not in the boat more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod. And they reasoned one with another, saying, We have no bread. And Jesus perceiving it, said, Why reason ye, because ye have no bread? Do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? They say unto him, Twelve. And when the seven among the four thousand, how many basketfuls of broken pieces took ye up? And they say unto him, Seven. And he said unto them, Do ye not yet understand?

And they come to Bethsaida. They brought a blind man to him and beseeched him to touch him. He took the blind man by the hand and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou ought? And he looked up, and said, I see men; for I behold them as trees, walking. Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly. And he sent him away to his home, saying, Do not even enter into the village.

NOTES: Read the whole Scripture passage, also Matthew 16, 1-12. "A sign"—a miracle. Jesus refused to work a miracle (verse 12). Yet it is reported that he had just worked one (verses 6-9), and another (22-26) on the same day. "Sighed deeply" that such a test of truth should be asked for—truth being its own witness. The Pharisees "tempting him," testing or trying him. "Leaven"—is influence. Jesus complains that his disciples fail to understand him (17). He makes the mentally and spiritually blind to see (22-26).

LESSON TOPICS.

1. Signs from heaven.
2. The uses of Questioning (11).
3. Tempting and testing.
4. The anxieties of Jesus (12, 17).
5. The leaven of Pharisees and of Herod.
6. Dull disciples (scholars) cannot understand.
7. Hardened hearts and moral blindness.
8. Eyes that see not, ears that hear not.
9. Worrying about bread to eat.
10. A Miracle Story Parable (22-26).
11. How to help to see clearly.
12. Object Lessons: A sign; sighing; boat; loaf; leaven; bread; heart; eyes; ears; baskets; hand; village; trees; home.

Hymn: "'See how he loved!' exclaimed the Jews."

Nov. 10th: THE WORLD'S TEMPERANCE SUNDAY. Hosea 7. Memory Text, Isaiah 5, 11.

THE LESSON STORY: Hosea a prophet of Israel, the northern kingdom, wrote between 745 and 736 B.C. on Israel's unfaithfulness to Yahweh (Jehovah). In chapter 7 the wickedness of king, princes and people is described. Amongst other sins is that of drunkenness. Princes made themselves sick with the heat of wine (5); the people assemble themselves for corn and wine (14). He likens them to a baker who heats his oven to a fierce heat, then lets the fire down, and then in the morning makes it a flaming fire again (4-7); also, to a cake not turned (8), one thing on one side, another on the other, an image of inconsistency; and, to a silly dove caught in the fowler's net (11, 12); falsehood, theft, adultery, injustice, pride, rebellion, deceit, and other wickednesses named are allied to drunkenness and inflamed

by it. Howling upon their beds (14), woe and destruction, come as the natural result of these sins (13, 16).

NOTES: Read the whole Scripture passage. After a period of prosperity Israel is declining owing to profligate indulgences and excesses. Intrigues to secure alliance now with Assyria, or now with Egypt, for protection, make her the spoil of one of these stronger powers. Time—from reign of Jeroboam II. 743 to that of Menahem 736 B.C.

LESSON TOPICS.

1. Alcohol and sickness (disease).
2. Intemperance destroys morals.
3. Drink and passion (5).
4. Drinking company debases (14).
5. The woes of the drunkard (Memory Text).
6. Intemperance and national life.
7. Intemperance the foe of religion.
8. The drunkard's home, in palace or cot.
9. How are the mighty fallen (7)?
10. Object Lessons: Thief; fire; wine; gray hairs; a net.

Hymn: "Mourn for the thousands slain."

Nov. 17: THE GREAT QUESTION. Mark 8, 27, to 9, 1. Memory Text, Matthew 16, 16.

THE LESSON STORY: Jesus and his disciples went into the villages of Cæsarea Philippi; in the way he asked his disciples: Who do men say that I am? They told him, saying, John the Baptist; and others, Elijah; but others, One of the prophets. And he asked them, But who say ye that I am? Peter said, Thou art the Christ (Messiah). He charged them to tell no man. And he taught them that the Son of Man must suffer many things, be rejected and killed, and after three days rise again. And Peter began to rebuke him. But he rebuked Peter and said, Get thee behind me Satan: for thou mindest not the things of God, but the things of men. And he called the multitude with his disciples, and told them that any follower of his must take up his cross and deny himself, that whoever seeks his own life loses it, or loses it for the Gospel saves it, that it is no profit to gain the world and lose one's life, that whoever is ashamed of Jesus and his words, the Son of Man will be ashamed of him, and that some then standing near him would not taste death till they saw the Kingdom of God come with power.

NOTES: Read the whole Scripture passage, also Matthew 16, 13-28. "Satan" (33) here a human being; the word means, Adversary, Accuser, Enemy (see Job. 1; 2). There is a difference of opinion amongst experts as to whether Jesus ever thought of himself as Messiah or not. Dr. Martineau doubted it.

LESSON TOPICS.

1. Was Jesus self-regardful?
2. Did Jesus think himself the Messiah?
3. Second coming of prophets (28).
4. Was it necessary that Jesus should suffer?
5. Satan—real,—and unreal.
6. The Cross, and self-denial (34).
7. Losing life, and saving it.
8. Exchanging the soul for the world.
9. "Son of man,"—its meanings.
10. Expectation of speedy realisation (9, 1).
11. Jesus, the Christ—in what sense (Memory Text).
12. Object Lessons: Prophet; Christ; elders; Priests; Scribes; Satan; Cross; Gospel; world; angels; death.

Hymn: "Hail to the Lord's anointed!"

Nov. 24th: THE TRANSFIGURATION. Mark 9, 2-13. Memory Text, Luke 9, 35.

THE LESSON STORY: Jesus led Peter, James, and John up into a high mountain apart by themselves: and he was transfigured before them: and his garments became glistening, exceeding white; so as no fuller on earth can whiten them. And there appeared unto them Elijah and Moses: and they were talking with Jesus. Peter said to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elijah. For he wist not what to answer; for they became sore afraid. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

And as they were coming down he charged them to tell no man what they had seen, save when the Son of Man should have risen again from the dead. And they questioned among themselves what the rising again from the dead should mean. And they asked him, saying, The Scribes say that Elijah must first come. And he said, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of Man, that he should suffer many things, and be set at nought? But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

NOTES: Read the Scripture passage, also Matthew 17, 1-8; Luke 9, 28-36. "There appeared unto them" (4),—no doubt in a spiritual vision. Moses and Elijah with Jesus representing the Law, the Prophets, and the Gospel.

LESSON TOPICS.

1. The glorification of Jesus.
2. "It is good to be here" (at worship).
3. "My beloved son": God loves all alike
4. Was Resurrection anticipated (9)?
5. The Restoration of all things (12).
6. "Hear ye him!" (7).
7. What Resurrection means (10).
8. A Prophet set at nought (12).
9. On the mountain top (2).
10. Was it vision, or a dream?
11. Object Lessons: Garments; fuller; Rabbi; tabernacle; cloud; shadow.

Hymn: "O thou great Friend to all the sons of men."

Anecdotes and Illustrations.

EYES AND EARS OPENED.

A Chinese evangelist has said: The first time I went to a Christian missionary I took my eyes. I stared at his hat, his umbrella, his coat, his shoes, the shape of his nose, and the colour of his skin and hair: but I heard not a word. The next time I took my ears as well as my eyes, and was astonished to hear the foreigner talk Chinese. The third time, with eyes and ears intent, God touched my heart, and I understood the Gospel. Thus is it that having eyes we may not see, and having ears we may not hear and understand, until with eyes and ears and mind intent our vision is cleared.

THE LEAVEN AT WORK.

Leaven works secretly, so does the influence of character and example, for good or ill. "Leaven was a mystery to the Jews. It worked out of sight; it ate its way in the dark; it never ceased till it made a full end. A dull unlikely something was hid in a measure of meal, and it proved itself there a secret, silent force that first impregnated and then changed the whole."—(Armstrong Black).

The influence of Pharisaic unreality was bad, and so-Jesus warned his disciples against it; and that of Herod's licentiousness was worse still.

HUXLEY ON YEAST.

"Fermentation" is a Latin term, evidently based upon the fact of the effervescence of the liquid. Then the French have a particular word for ferment, which is "levûre." And, we have the word "leaven," those two words having reference to the heaving up, or to the raising of the substance which is fermented. Now those are words from the Latin side of our parentage; but if we turn to the Saxon side there are a number of names connected with fermentation. The Germans call fermentation "gähren," and anything used as a ferment by such names as "gheist" and "geest," and low German "yest." They have another word "hefe" from "heben," to raise up, and a third name, the word "barm" from a root which signifies to raise or to bear up. Barm is something borne up, and there is real relation between the beer a man takes down his throat and the bier upon which that process carried to excess, generally lands him, for they are both from the root signifying bearing up.—(From Huxley—abridged).

DRUNKEN MONARCHS.

Drunkenness is a detestable vice in any, but especially in men of place and power. In a king it is a capital sin, and makes the land reel; witness Belshazzar carousing in the bowels of the sanctuary to the honour of Shar, his drunken god; Alexander the Great drinking himself to death, and killing forty-one more with excessive drinking to get that crown of one hundred and forty-eight pounds weight which he had provided for him that drank most; Bosnosus the emperor, a drunkard, and therefore called the Tankard; and Tiberius, surnamed Biberius, for his tippling.—John Trapp.

ATHLETES AND ABSTINENCE.

Of the athelte Dr. Marcus Dods said: "The little indulgencies which other men allow themselves he must forego. Not once will he break his trainer's rules, for he knows that some competitors will refrain even from that once, and gain strength while he is losing it. He is proud of his little hardships, and fatigues, and privations, and counts it a point of honour scrupulously to abstain from anything which might in the slightest degree diminish his chance of success." Another author writing to a boy who was "swearing off hurtful eating and drinking because he was training for spring sports," said: "If it is worth while to go into training in order to swim a quarter of a mile well, or to play football well, or to row well, is it not many times as valuable to go into training in order to gain, not only a strong, healthy body, but, better still, an active and clean mind? So I think that I should, and that we all should, be in 'training' always. We should beware of things that might do us bodily harm, smoking and drinking especially. For to be a man, a real man, we must be 'fit' physically, mentally, and morally."

ALCOHOL AND BUSINESS.

"A number of gentlemen in the State of New York came together to value certain parcels of land which were to be offered at public sale. They agreed unanimously upon the sum they were worth; but upon the day of sale the owner cunningly treated them to alcoholic drinks, and one of them bid and actually paid four times as much for the property as he or any other man in his right senses thought it worth. A temperance man, having some standing timber to be disposed of at public sale, decided that he would not furnish any alcoholic liquors to the bidders, as was the custom in that day. The auctioneer replied: 'I am sorry, for you will lose a great deal of money. I know how it works, for after men have been drinking the trees look much larger to them than they did before.' A vendue master in Connecticut said: 'I have often in this way got more than ten times the value of the drinks that I have furnished.' Horse jockeys, gamblers, thieves, wholesale merchants, and commercial travellers often furnish alcoholic drinks for similar purposes."

WELLINGTON AND THE WINE.

When Wellington was marching his victorious army across the Peninsula he halted the whole army, because the news had been brought to him that an immense store of sweet Spanish wine lay directly in his line of march. He halted the whole army until he had sent his sappers and miners to blow every single barrel to pieces. Otherwise Alcohol would have defeated him and his soldiers possibly when other foes could not.

NAPOLEON AND CHRIST.

Napoleon Bonaparte is reported to have said: "I shall soon be in my grave. Such is the fate of great men. So it was with the Cæsars and Alexander. And I, too, am forgotten; and the Marengo conqueror and emperor is a college theme. My exploits are tasks given to pupils by their tutor, who sits in judgment over me. I die before my time; and my dead body, too, must return to the earth, and become food for worms. Behold the destiny now at hand of him who has been called the great Napoleon! What an abyss between my great misery and the eternal reign of Christ, who is proclaimed, loved, and adored, and whose kingdom is extending over all the earth.

GARIBALDI AND SELF-DENIAL.

Garibaldi was addressing his dispirited forces, and he said: "Soldiers! what I have to offer you is fatigue, danger, struggle, and death, the chill of the cold night in the open air, and heat under the burning sun; no lodgings, no munitions, no provisions, but forced marches, dangerous watchposts, and the continual struggle with the bayonet against batteries. Those who love freedom and their country, follow me." And they did follow. Ruskin has said: "Neither is good work done for hatred any more than hire—but for love only. For the love of their country, or their leader, or their duty, men fight steadily, but for massacre and plunder, feebly. Your signal, 'England expects every man to do his duty' they will answer."

Duty's whole lesson thou hast learnt at last,
Which in self-sacrifice begins and ends.
By the rejection of thyself thou hast
Regained the Infinite, Whose life transcends
All personality. —Lytton.

SEEKING HIS OWN AND LOSING IT.

There is a Russian legend of a man who entered a diamond mine in search of great riches. He filled his pockets with great gems, and then threw them away to make room for larger ones. At length he became very thirsty, but there was no water there. He sought to find the way out, but was hopelessly lost in the intricate mazes. He heard the flow of rivers, but they were rivers of gems; and he hastened forward at the sound of a waterfall, but it was a cascade of jewels. He was very rich in precious stones, but he was dying of thirst, and his riches were worse than useless. He had lost himself and perished amid his treasures.

ON THE MOUNT.

Carlyle in his "Frederick the Great" said: "Once risen into this divine white heat of temper, were it only for a season and not again, it is henceforth considerable through all its remaining history. Nations are benefited for ages by being thrown once into the divine white heat in this manner. And no nation that has not had such divine paroxysms at any time is apt to come to much." Matthew Arnold wrote—

"We cannot kindle when we will
The fire that in the heart resides;
The spirit bloweth and is still,
In mystery our soul abides;
But tasks in hours of insight willed
May be through hours of gloom fulfilled."

And F. L. Hosmer in his well-known hymn, tells us:

"Not always on the mount may we
Rapt in the heavenly vision be.
Yet hath one such exalted hour
Upon the soul redeeming power;
And in its strength through after days
We travel our appointed ways."

Sunday School Topics.

THE ADULT SCHOOL MOVEMENT: From the "Directory of Adult Schools" for 1912 we find that this movement originated amongst the Society of Friends. In one of the tracts giving its history and progress it appears that the first Adult School, Severn Street, Birmingham, was opened in 1845; this was followed later in the same year by another at Sheffield, and now there are over 1,900 schools and over 110,000 members. The Directory (4d., by post 5d., Headley Bros., 13, Devonshire Street, Bishopsgate, London, E.C.), says: "The movement was cradled by the Society of Friends, by men who put character before creeds, righteousness before ritual, and who believed that in every person there was some seed of the divine. It has now grown into a national movement, but still retains the impress of its origin. It lays the emphasis on character building, brotherly service, and the worth of inspired personality. We prize the name school, and care for no test of membership except the willingness to be a scholar. Disciple, after all, is an older Christian word than church-member. It takes us back to the Master himself and his method of training men through educational fellowship and companionship with him in his work. A good school is a singularly bracing place: the atmosphere is so brotherly, sincere, and soul-expanding. You are in a small group of men or women, not in an indeterminate mass. In the Men's School the group meets at the freshest hour of the Sunday morning. The men are there to help and be helped by associated study of that greatest of all text-books on life—the Bible."

The school must be an independent institution on an unsectarian basis, though it may be in close touch with some active Christian organization, or church. No profession of religious belief is asked of its members. The age limit is, that members must be above 17 or 18 years of age, though there is provision for youths in a "Junior Section." The duration of school session is usually one hour and a

half at a time which will not prevent its members from attending a church or chapel. The Men's Schools meet on Sunday mornings at times varying in different localities from 7-30 to 9 o'clock. Women's Schools are held either on Sunday afternoons or on a week-night. Half the time of the school session is given to Bible study, the remainder of the time being spent in opening and closing exercises of the school and in the varied occupations of the "First Half-hour." School is opened with a hymn and a short prayer, and is closed in the same way.

The "First Half-hour" is a characteristic feature of the school. It is educational, the aim being to give to each man, so far as may be, the instruction he most needs. Such subjects as history, hygiene, physiology, social study, discussion of current events, nature study, are introduced by a lecturette, the aim being to widen the mental horizon and to give a larger outlook.

The Bible study occupies the latter half of the school time under a leader, chairman or president. Sometimes the Scripture lesson is read round, each taking a verse in turn and then some member opens a talk, giving his view of the lesson, after which it is open for free consideration, other members expressing their views. Questions are encouraged. The subject gets looked at from different sides, and no one laughs at ignorance where all are seeking to learn.

The National Council of the movement publishes a carefully prepared list of lessons in the form of Lesson Sheets or Cards which are sold at 1/6 per 100 post free, or 3d. per dozen. Lesson notes and helps appear in the magazine of the movement "One and All" monthly (one penny), and weekly in "The Friend." There is also a "Lesson Handbook," 160 pages, 5d. post free. It is clear that the Adult School is not a P.S.A. kind of institution, nor is it only a Bible Class.

The movement is governed by a National Council of Adult School Unions—a federation of Unions. The country is divided into districts, each district having its own local Union of Schools, which by affiliation to the National Council can send one delegate to the Council for every 2,500 members or part of 2,500. The officers of the Council consist of the Chairman, seven Vice-Chairmen (including women), Treasurer, Hon. Secretary, Organising Secretary, Assistant Secretaries. The Council has standing Committees including: Women's Committee, Lesson Sheet Committee, Literature Committee, "One and All" Committee, Social Service Committee, Junior Sections Committee.

Each school supports itself by the voluntary contributions of its members, accounts properly audited being rendered annually. The school is governed by its members; regular meetings of members are held periodically to transact school business, and committees are appointed to attend to various branches of the work, including connected institutions such as Savings Bank, Book Club, Benevolent Fund, Holidays Fund, Rambles, Flower Show, Reading Circle, Social Service, Temperance, Male Voice Choir, Sick Club, Social Club, etc.

The literature of the movement includes "The Fellowship Hymn Book," and a series of Social Service Handbooks. There are no less than four Holiday Homes or Guest Houses connected, and two Educational Settlements for Working Men. It is not an overstatement in the "Directory" that "The Adult School may be regarded as among the most significant religious and educational developments of the last half-century."

The Committee of our Sunday School Association (London) has unanimously approved the suggestions made in this magazine that overlapping of Lesson work provision should be avoided in favour of united effort; to abolish competition in this work and to promote combined denominational action on the same schemes of lessons, the Association Committee has resolved to have no separate scheme of its own in Lesson Helps during the next twelve months, and has been in consultation with our Manchester Association to secure co-operation all round. Consequently in the "Unitarian Monthly" the Sunday School Lessons for 1913 will either be based upon text-books published by our London Association, or Lessons provided by the Manchester Committee.

THE TRUE MINISTRY.

"The congregation and not the man is the minister" it had been said. It was true, and yet he wished to say that it was only in the second place true. Given the right man, the ministry of the person must always be more powerful and beautiful than the ministry of a fellowship. The touch of a personality like Jesus would be worth infinitely more than the ministry of any church. But because he was not capable of exercising this greatest ministry he must work on other lines, and be to them the leader and representative of a fellowship where one must help all, and all must help one, to a nobler life. Let them lift up their hearts with him, and if the words he used did not touch them, let them be deaf to the words but pay heed to the intention and still lift up their hearts to seek God's blessing and a better life.

—Rev. A. R. Andreae, M.A., at Southampton.

I do not believe an infallible book is a possible conception. An infallible book would mean, first, that Jehovah communicated the truth to the writers, and that the writers were able infallibly to understand it; next, that they were able infallibly to utter it; next, that their utterance was infallibly preserved through all the changes of the ages; next, that it was infallibly translated by infallible translators; and finally, and hardest of all to understand is, that you and I infallibly comprehend it.

—Lyman Abbott, D.D.

What do we stand for?

The following anecdote was told by the Rev. James Harwood, B.A., in a speech at the bi-centenary meeting of Bank Street Chapel, Bolton, October 21st, 1896:—

"I feel it of the greatest importance that, while glorifying the past, we should also ask ourselves, 'What are we doing to combine and enlarge the contribution to the history of our own town and time?' Well, in the first place we must know for what we stand; in the second place we must know why we stand for that; and thirdly, we must not be afraid to let the world know where we are. You remember the story of Mr. Mark Phillips when he first offered himself as a candidate for Manchester. A man asked him, 'Is it true you are a Unitarian?' Mr. Phillips replied, 'I don't think that is a fair question.' 'Now,' the man said, 'are you not one of them?' whereupon Mr. Phillips again answered, 'I have come to ask you for your vote, not to discuss religious questions.' 'Now come,, it's no use fencing,' continued the man, 'I want to know whether you are a Unitarian.' Mr. Phillips replied, 'Well, if you insist upon an answer, I suppose I am..' 'So am I,' said the man, 'and I'm going to vote for you.'" I believe this is what often happens if people only have the courage of their convictions."

The bronze statue to the Rev. Dr. Joseph Priestley, man of science and Unitarian divine, was unveiled at his birthplace, Birstall, near Leeds, Oct. 12th.

The Provincial Assembly of Churches of London and the S.E. Counties held its annual meeting at Oxford, October 8th.

Miss Helen Brooke Herford, Organising Secretary, British League of Unitarian Women, has visited Horwich, Stalybridge, and Blackpool to explain the work of the League to meetings of the local Unitarian women, and new branches have been formed at each place.

Hearty congratulations to the "Inquirer" on having completed the 70th year of its existence, October 19th.

"THE SUNDAY SCHOOL QUARTERLY," Oct., 1912, 3d. net, S.S. Association, Essex Hall, Essex Street, Strand, W.C., is as full as ever of good mental, moral and literary provision. Besides excellent papers on Teaching and a generous provision of Lesson Notes, there are biographical sketches of Dr. Channing, and William Carey, missionary. "The Making of a North Country Sunday School" and the story of "Burnley United" supply suggestive ideas on school organisation. There is a paper on "Children's Services," also "A Play for Children," and the essay, "To the gleater glory of God," indicates the source of inspiration for every teacher. The Editor merits congratulation for the high quality of this periodical. It has only to be read to be heartily appreciated.

Longsight Free Christian Church, Manchester.

Minister: Rev. B. C. CONSTABLE.

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REV. H. ENFIELD DOWSON, B.A.
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Chairman: PHILIP M. OLIVER, Esq.

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1. To Liquidate a Mortgage.
2. A New Organ.
3. Repairs and Decorations.

ALL OF WHICH ARE URGENTLY NEEDED.

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Mr. OLIVER H. HEYS, 8, Sunny Bank Road, Longsight;
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These publications sent free, also information on Unitarianism. Apply by letter to Miss F. HILL, 36 Heath Street, Hampstead, London, N.W.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore."

Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

CORRECTIONS: In the article "To Our Neighbours," October issue, the 6th line of concluding paragraph should be omitted. "Saul, prosecutor," in the third paragraph "Notes and News," October, should be "Saul, persecutor."

N.B.: The article, "To Our Neighbours" (Unitarianism explained), is reprinted for church propaganda, and can now be had in the form of a six-page tract including a blank page for local church announcements; 1,000 copies 12/6, or 1/6 per 100.—Apply to the EDITOR.

Mary Street Chapel, Taunton, was re-opened Sept. 19th, after repairs and renovation.

Special harvest services have been held at many Unitarian churches during the past month.

In connection with the Unitarian Van Mission it is proposed that a special Missionary Movement should be instituted for London to take the shape of organised open-air preaching without the vans.

Sixteen open-air lectures on Unitarianism have been delivered in Glasgow by the Rev. A. Scruton to large audiences.

Open-air meetings at Luton explanatory of Unitarianism have been held with considerable success.

The Session of the Unitarian Home Missionary College, Manchester, was opened on October 1st, when the warden, Rev. H. McLachlan, M.A., B.D., delivered an address on "A Neglected Lectionary."

It was reported at the annual meeting of the Northumberland and Durham Unitarian Association, Sept. 30th, that there are only resident ministers for two of the ten churches in the district.

The London and District Unitarian Society has arranged special courses of lectures at Muswell Hill and Leytonstone.

It should be noted that Nov. 17th is Association Sunday, when services and collections in aid of the funds of the British and Foreign Unitarian Association are asked for from our churches.

Unity Church, Islington, celebrates its Jubilee, November 30th.

The Provincial Assembly of Unitarian Churches of Lancashire and Cheshire held a crowded service and public meeting in Cross Street Chapel and Memorial Hall, Manchester, on October 5th, in commemoration of the Ejection of the 2,000 Clergy from the Church, 1662.

Mr. George Thomas Cook, of Manchester, has bequeathed £500 to the Unitarian Home Missionary College, Manchester; £2,000 to the Children's Refuge, Strangeways, and £200 to the Manchester and Salford Blind Aid Society.

The National Conference Fund for the augmentation of ministers' stipends has now reached £36,000, the whole of this having been promised this year.

MINISTERIAL CHANGES: Rev. E. A. Voysey, B.A., is in charge of the churches of Styal and Dean Row to the end of the year; Rev. E. H. Pickering, B.A., was ordained Oct. 1st to the ministry of All Souls' Church, Belfast, and publicly welcomed; Rev. J. E. Jenkins was welcomed to his ministry at Birkenhead, Sept. 25th; Rev. R. V. Holt, B.A., was inducted to the ministry of St. Mark's Chapel, Edinburgh, September 27th; Rev. R. B. Drummond has retired from his Edinburgh ministry after 54 years' service; Rev. Charles Hargrove, M.A., concluded his ministry at Mill Hill Chapel, Leeds, Sept. 29th; Rev. John Ellis has received farewell presentation from the congregations of Forest Gate and Stratford, London; Rev. W. Holmshaw has received presentation gifts from the Committee of the Manchester D. S. S. Association on retirement from its secretaryship on removal to Ilminster; Rev. F. H. Vaughan, B.A., received farewell presentation from the Workers' Educational Association at Mansfield on leaving for Gee Cross, Hyde, Sept. 25th; Rev. Leonard Short has been welcomed to the ministry at Marple, Sept. 21st; Rev. H. E. B. Speight, M.A., was inducted as assistant minister, Essex Church, London, Oct. 4th; Rev. J. M. Lloyd Thomas was welcomed to the ministry of the Old Meeting Church, Birmingham, Sept. 30th; Rev. S. Burrows has resigned from the Free Christian Church, Hastings; Rev. W. B. Matthews was welcomed to his ministry at Poole, Oct. 9th; Rev. A. Cobden Smith has accepted appointment to Colne Unitarian Church; Rev. B. C. Constable was welcomed to the ministry of the Free Christian Church, Longsight, Oct. 9th; Rev. W. J. Pond is appointed minister at Stannington, Sheffield; Rev. T. F. M. Brockway has become minister of the Woolwich Unitarian Church; Rev. J. Shaw Brown, received farewell and presentations at Newchurch, Sept. 28th, on removal to Denton.

DEATHS: Mr. Fredk. Monks, Southport, formerly of Warrington, Sept. 24th, 77; Miss E. B. Hall, Wakefield, Oct. 2nd, 86; Mr. R. C. Law, Chorlton, Manchester, Sept. 29th, —; Mr. William Wilkinson, Hull Oct. 4th, 77; Rev. C. Wesley Butler, Mottram, Sept. 27th, 65; Captain A. S. Hincks, St. Albans, Oct. 10th, 76; Mrs. Thomas Horn, Streatham Hill, London, Oct. 12th, 85.

UNITARIAN VISITORS on holiday at seaside resorts and other places where there is a UNITARIAN CHURCH are urged to support their Faith when away from home by attendance at the Unitarian Services on Sundays. They are heartily invited to encourage their fellow-Unitarians by their presence. Please note name and location of any church entered in this column and times of service.

Here let no man be stranger!

BLACKPOOL: South Shore Unitarian Free Church, Lytham Rd., S. Rev. H. Bodell Smith. 11-0 and 6-30.

(Church notices in this column, as above, 6d. per line, 10/- a year two lines.)

WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger."—Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only."

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation of species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

OPEN-AIR THEOLOGY

or, Sketches of the Unitarian Van Mission

BY

H. BODELL SMITH,

Editor, "Unitarian Monthly,"

WITH PREFACE BY

T. P. SPEDDING,

Founder of the Van Mission.

ILLUSTRATED.

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Appendix: (a) What is Unitarianism; (b) Doctrinal Allusions with Scripture References.
Illustrations: New Portrait of Rev. T. P. Spedding from Photo by John Trevor; and picture of an Open-air Church.

Price SIXPENCE net, by post 7½d.

The Sketches included in "Open Air Theology" have appeared previously in the pages of "The Christian Life." Ministers and friends who read them in that serial form have strongly urged that they should be collected together and published as a book, in the conviction that they would thus make an interesting and useful means of Unitarian education and propaganda. This request is supported in a practical manner by the Committee of the British and Foreign Unitarian Association ordering 300 copies on condition that the book shall be published at a price not exceeding SIXPENCE. This the author consented to do at his own risk, but to secure him against loss a sufficient number of copies require to be sold to cover cost of production at such a price, and that is only possible by the co-operation and support of friends, sympathisers, co-workers, Churches, Sunday Schools, and kindred organisations able and willing to SEND ORDERS for copies.

This notice is printed for the purpose of asking ministers, church officials, Sunday School teachers, members of adult classes, and all others who can make use of and dispose of copies, to assist in making a real demand for them. THE AUTHOR WILL BE GRATEFUL TO ALL WHO WILL CO-OPERATE at once, with orders for one copy or more. The book should be useful to give to friends, to lend to inquirers, and as a CLASS BOOK in Sunday School. Ten or more copies post free.

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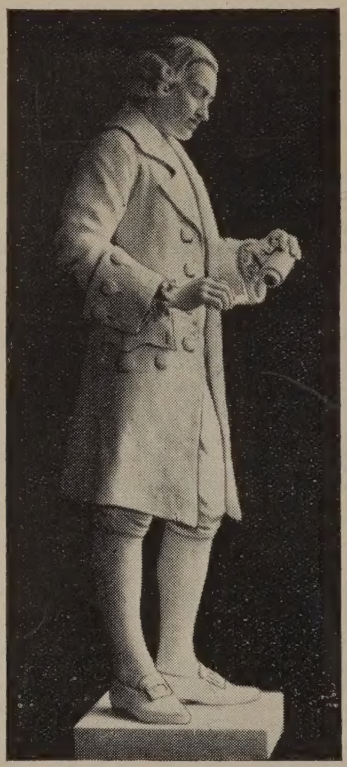

for the New Statue recently unveiled at Birstal, the town of his birth.

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